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# THEODORE BIKEL

SINGS

MORE

# Jewish

FOLK

SONGS







# THEODORE BIKEL

## SINGS MORE JEWISH FOLK SONGS

The photograph on the cover of this, the second album of Jewish folklore I have recorded, attempts to express symbolically my feelings as a person and as a Jew. Whatever sadness was in my Grandfather's eyes, whatever laughter, foolishness or wisdom, whatever bearing of burdens or sharing of burdens, I am a result of it, and my songs are a sum total of my family's memories.

One of these songs speaks of a goblet from which Grandfather himself used to drink and which I now hold. In a sense I feel that these songs are my goblet. No material riches were handed down to me; my family never had any. But what a wealth of spirit they possessed, and how generous they were with it! And like all generous people they still had plenty left over to bequeath to their heirs. This then was my only heirloom: the pride of being a Jew.

There are two things you can do with a precious heirloom: You can squander or pawn it, or you can cherish and honor it. Looking around our new world, you observe many who have carelessly given up the golden goblet that was theirs in exchange for the plastic cup of assimilation. There is a longing for identity, to be one of the group. But in conforming, a rich and wonderful tradition is being sacrificed. No matter what the protestations may be, a Jew is still a Jew to the world—and always will be. His heritage is richly woven with courage and striving and achievement. The commercial phrase, "togetherness," is nothing new to the Jews who have known the love and strength of the family unit. All this is best expressed in the songs I sing.

I am deeply convinced that whatever position we attain in this world, respect for us is heightened by the mere fact that we *are* Jews who stand tall and straight. We know who we are and there is freedom and strength in just knowing this.

—•—

I would like to pay tribute to Fred Hellerman who is responsible for the superb musical arrangements in this

album. This is as much his record as it is mine. There are many people who are sensitive; a few who are talented. I have never found anyone, however, who could combine both sensitivity and talent the way he does. He has captured the laughter of the wind in the cornfields, the rush of feathers from a golden peacock, with subtlety and a sense of good taste. He gave life to everything. I am deeply thankful for the work he did and proud to call him a friend.

—THEODORE BIKEL

THEODORE BIKEL is a unique personality in the field of entertainment. He is primarily a stage, screen, and television actor whose diverse outside interests include playing the guitar and singing folk songs of some fifteen countries in as many languages.

Born in Vienna in 1924, Mr. Bikel emigrated to Israel (then Palestine) with his parents in 1938. Five years later he joined the famed Habima Theatre and in 1944 was a co-founder of the Tel-Aviv Chamber Theatre. In 1946 he moved to London and attended the Royal Academy of Dramatic Art. After extensive theatre work in England, he played the part of the Dutch doctor in the memorable English film, *The Little Kidnappers*, and in 1954 was brought to this country to appear in the Broadway play, *Tonight in Samarkand*. Since his first Broadway appearance, Mr. Bikel has been extremely busy in theatre (*The Lark, The Rope Dancers*); in television (*The Bridge of San Luis Rey, Angry Harvest, The Hunted*); and some twenty movies, among them *The African Queen, The Pride and the Passion, The Enemy Below, Fraulein, The Defiant Ones*, for which he received an Academy Award nomination, and *I Want to Live*.

His Elektra albums include: *Folk Songs of Israel* (EKL-132); *An Actor's Holiday* (EKL-105); *Songs of a Russian Gypsy* (EKL-150); *Jewish Folk Songs* (EKL-141); *Folk Songs From Just About Everywhere*, with Geula Gill (EKL-161); *Love Songs of Many Lands*, with Cynthia Gooding (EKL-109); *Bravo Bikel* (EKL-175)

Contents—Hulyet, Hulyet Kinderlech; Lomir Alle Zingen; A Zemer: A Fidler; Drei Techterlech; Der Becher; Kinder Yorn; Dona Dona; Unter A Kleyn Beymele; Der Fisher; Drei Yingelech; Papir Iz Doch Veis; Az Der Rebbe Zingt; Di Zun Vet Arunter Geyn.



ORCHESTRA UNDER THE DIRECTION OF FRED HELLERMAN  
 PRODUCTION SUPERVISOR: JAC HOLZMAN  
 ENGINEERING: DAVID B. JONES  
 COMPLETE TEXTS AND TRANSLATIONS INCLUDED  
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*Changross*  
in

# **SILENT NO MORE**

Based on tapes smuggled out by "Ben Tsion"

Sung and Narrated by **THEODORE  
BIKEL**

Arranged and Conducted by **ISSACHAR MIRON**

PROFITS FROM THE SALE OF THIS ALBUM GO TO A SCHOLARSHIP FUND FOR SOVIET JEWS AT THE HEBREW UNIVERSITY OF JERS





## SILENT NO MORE

Elie Wiesel called them the Jews of Silence. They are the grandchildren and great-grandchildren of the victims of Czarist oppression, of the martyred men and women who lived in daily peril, in constant fear of bodily harm, of physical abuse and of that ultimate horror, the pogrom. Their fathers and grandfathers helped to overthrow the oppressive Czarist regime, hoping for the dawn of enlightenment when respect for human rights—both political and cultural—would be the supreme commandment. Alas, for the Jews of the Soviet Union—as well as for some of the other minorities—such hopes and dreams have long since become meaningless in the face of cold Soviet reality.

In describing the phenomenon of anti-Semitism in any given place and time one must beware of facile descriptions and simplistic comparisons. For while anti-Semitism everywhere and in every age has certain common characteristics the practice varies from period to period and from country to country. It encompasses all acts: from the barbarism of the auto-da-fe, the brutality of the pogrom and of its monstrous progeny, the Holocaust—to the more subtle and invidious harassment of Jews by the authorities, of quota systems for Jewish students, of vilification in the press; in short, everything from overt persecution to covert discrimination. One cannot, therefore, draw comparisons between the plight of the Jews during the Holocaust and the fate of their brothers under the Soviet regime. The Nazis were interested in one thing only: to destroy every last Jew physically, to kill him, burn him, bury him. No such basic brutality seems to motivate those who control the fate of Jews in the Soviet Union. There the oppression centers not on the body but on the soul. Give up your Jewish soul and you shall live unharmed and unscathed. The catch is only that Jews have through centuries of persecution refused to part with the essence of their Jewishness; have even, when necessary, secretly kept it alight and alive for generations as they did following the Spanish Inquisition.

The songs you hear on this album and the words of Jews actually recorded in the streets of Moscow and elsewhere in the USSR are living evidence that young Jews, the product of four generations under that regime and totally deprived of Jewish ethnic tools, are determined to be Jews. It is clear from many conversations with Soviet Jews that had cultural genocide not been practiced most Jews in the USSR would have been content to remain as full and productive citizens in a country and under a government to whose very establishment they had contributed so much. As it became evident that Jews would not be permitted to lead a full and equal existence in Soviet Russia—unless some pitiful attempts at window-dressing could be construed as such—there awoke in them almost overnight the overwhelming desire to go to the one place where they felt they could live as Jews: Israel. There is not one song in this collection which does not bespeak these hopes and that dream.

The issue of Soviet Jewry has provoked many reactions throughout the world. They range from the irrational, boorish and violent—and therefore unproductive—to the soft-pedaling and velvet-glove approach—equally as unproductive. To my mind the true course lies in positive, forceful, non-violent and constant action, never ceasing to remind the world and the Soviet leadership of this mark of shame on the Soviet conscience. If there is moral pressure to be applied then the means employed must be moral too. The plight of the Soviet Jews must be dealt with directly and in an unencumbered fashion; it is not a vehicle for other issues or polemics. For example, those who would use Soviet Jewry as yet another stick in general anti-Communist crusades should go elsewhere in their quest. For the objective of all responsible action in this area is not to oppose Soviet foreign policies or to gather debating points in East-West confrontations but solely to support the aspirations of Soviet Jewry in their quest for freedom.

We hope this album will be a means to further that end.

THEODORE BIKEL

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PROFITS FROM THE SALE OF THIS ALBUM GO TO A SCHOLARSHIP FUND FOR SOVIET JEWS AT THE HEBREW UNIVERSITY OF JERUSALEM





# SILENT NO MORE

Sung and narrated by  
**THEODORE BIKEL**  
 Arranged and conducted by ISSACHAR MIRON

## SIDE 1

1 and 2 – <i>Voices of Soviet Jews (Original Recording)</i> . . .	1:10 – (Page 4)
3 – Zol Shoyn Kumen * (Let Redemption Come) . . . . .	1:30 – (Page 4)
4 – <i>Voices of Soviet Jews (Original Recording)</i> . . . . .	:40 – (Page 5)
5 – Tol'ko Tri Chassa * (Three Hours' Flight) . . . . .	3:00 – (Page 5)
6 – <i>Voices of Soviet Jews (Original Recording)</i> . . . . .	:15 – (Page 6)
7 – Sinai * (Sinai at Dawn) . . . . .	2:05 – (Page 6)
8 – <i>Voices of Soviet Jews (Original Recording)</i> . . . . .	:30 – (Page 6)
9 – Yerushalayim * (Jerusalem the Beautiful) . . . . .	3:45 – (Page 7)
10 – Tel-Avivskaya Tyotya * (Tel-Aviv Auntie) . . . . .	2:30 – (Page 8)
11 – <i>Voices of Soviet Jews (Original Recording)</i> . . . . .	:13 – (Page 9)
12 – Otpusti Narod Moy * (Pharaoh, Let My People Go) . . .	2:30 – (Page 9)

ST-119-18A

## SIDE 2

1 – Nye Bayussya * (Fear No One) . . . . .	1:40 – (Page 10)
2 and 3 – <i>Voices of Soviet Jews (Original Recording)</i> . . .	2:45 – (Page 11)
4 – Yeschcho Raz * (One More Time) . . . . .	4:10 – (Page 11)
5 – <i>Voices of Soviet Jews (Original Recording)</i> . . . . .	:30 – (Page 13)
6 – Leshana Haba'a * (Next Year in Jerusalem) . . . . .	1:55 – (Page 13)
7 – <i>Voices of Soviet Jews (Original Recording)</i> . . . . .	:10 – (Page 14)
8 – Akh Ti Serdtse * (Oh My Clumsy Heart) . . . . .	3:05 – (Page 14)
9 – <i>Voices of Soviet Jews (Original Recording)</i> . . . . .	:40 – (Page 15)
10 – Am Yisroel Chai * (Our People Lives!) . . . . .	2:45 – (Page 15)

ST-119-18B

\* Adapted from the original Zionist underground tapes from the USSR with new music and lyrics by THEODORE BIKEL (BMI) and ISSACHAR MIRON (ASCAP).  
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 Produced by Thelma Moore

Album Design – Paul Freeman  
 Brochure Cover – Chaim Gross  
 Engineered by Harry Hirsch, and mixed by Fred Christie of Mediasound, New York.

Narration engineered and mixed by Eddie Smith of Mayfair Recording Studios, New York.  
 Instrumentalists and vocalists: The Star Soloists Studio Ensemble



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 IN COOPERATION WITH THE AMERICAN JEWISH CONGRESS

### Russian Pronunciation Guide

Vowels:	a	as in	"bar"
	e	as in	"bed"
	i	as in	"bid" or "bead"
	y	as in	"bill" (dull 'i')
	o	as in	"bore"
	u	as in	"blue"
	ay	as in	"buy"
	ey	as in	"reign"

Consonants: The apostrophe (') after a consonant denotes a softening—e.g. the l in tol'ko is pronounced as in well yes or the t in byt' as in but yes.

kh	is a guttural aspirant as in the Scottish "loch"
zh	as in the French "jamais"
ch	as in "chess"

### Yiddish and Hebrew Pronunciation Guide

All vowels as in guide.

The apostrophe (') denotes that two vowels are not run together, but separated by a tiny pause—e.g. "Ta'ir" is not pronounced like English "fair" but more like in the phrase, "Pa is ill."

Consonants: ch as in Scottish "loch"

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## SILENT NO MORE

(Side 1)

## 1. Voices of Soviet Jews

TUMBALALAIKA

*This is Archipova Street in front of the great synagogue of Moscow and it is Simchat Torah, the one holiday when Jews come out by the tens of thousands—and young Jews at that—to sing, to dance, to tell stories, to assert freedom.*

## 2. Voices of Soviet Jews

ASHREYNU

*Young people singing and dancing in a circle an old Chassidic song, "How Wonderful and Pleasant Is Our Inheritance".*

*A beautiful song.*

## 3.

ZOL SHOYN KUMEN (Let Redemption Come)

(Yiddish)

Chorus: Zol shoyn kumen di ge'ule  
Zol shoyn kumen di ge'ule  
Zol shoyn kumen di ge'ule  
Mashiach kumt shoyn bald:

*Az s'iz biter oifn hartsen macht men a lechayim;  
Un az der umet lost nit ru'en zingen mir a lid;  
S'iz nito keyn bisl mashke, muz men trinken mayim;  
Mayim chayim iz doch chay, vos darf den noch der Yid?*

Chorus: Zol shoyn kumen . . .

LET REDEMPTION COME (Zol Shoyn Kumen)  
(English Version)

Chorus: *May Redemption come  
May Redemption come  
May Redemption come  
Messiah's coming soon.*

*When the heart is heavy let's take a drink to life;  
And when despair is at its lowest let us sing a song.  
Even if the bottle's empty there is always water.  
Water is life, and life is "Chai"; What more does a Jew need?*

Chorus: *May Redemption . . .*





4. Voices of Soviet Jews

5

*"Every year it's like this; they come—inside, outside the synagogue—many people come. They come, the young ones, they come to sing, to dance, sing in Hebrew."*

*"Do you know Hebrew?"*

*"Yes, I know, I know, and they know some. They listen to the radio from Jerusalem."*

*(An interruption)*

*"Are you a Communist?"*

*"No, I am not a Communist," says the visitor, "not a Communist."*

*"Our life is very tough here, very tough."*

*"Well, do you want to go to Israel?"*

*"Who lets us go?"*

5.

TOL'KO TRI CHASSA (Three Hours ' Flight)  
(Russian)

Chorus: Tol'ko tri chassa palyotam  
A tam dom i rodina maya  
/: A tam zhdut menya mayi radniye  
A tam zhdut menya druzya :/

Chuzhaya zdyes kompaniya ya na tro'ikh nye pyu  
I sala mnye nye nada i shchey ya nye khachu  
Zdyes zhalabnaya kniga v lyubom pivnom larke  
No zhalavatsya nyekamu chto toshna na dushe

Chorus: Tol'ko tri chassa.....

Zdyes nyet Kapitalisma i prava yest na trud  
No fsyo-zhe na rabotu Yevreyev nye byerut  
Zdyes prava yest' na ochered' za vodkoy i matzoy  
No prava nyet na ochered' za vizoy vyezdnoy

Chorus: Tol'ko tri chassa . . .

THREE HOURS' FLIGHT (Tol'ko Tri Chassa)  
(English Version)

Chorus: *It is only three hours' flight  
To where my home and homeland are,  
And waiting there for me  
Are my family and friends.*





*Here the crowd is strange, there is no one to drink with.  
Their fatback and cabbage soup are really not for me.  
Though there's a complaint book in each neighborhood beer hall,  
How do you register the complaints of your heart?*

*Only three hours' flight . . .*

*There's no capitalism here and all have the right to work;  
Still Jews have a hard time getting jobs.  
They let you wait on line for vodka and even matzos  
But there is no waiting line for getting exit visas.*

*Only three hours' flight . . .*

#### 6. Voices of Soviet Jews

*"Is this your daughter? Does she know Hebrew? Or Yiddish?"*

*"No, only Russian, only Russian. There are no books here; there is nothing here, nothing."*

7.

#### SINAI (Sinai at Dawn) (Russian)

*My vykhodim na rassvyete  
Iz Sinaya duyvet vyeter  
Padnimaya tuchi pyli na nyebe  
/:Pazadi strana radnaya  
Fperedi peski Sinaya  
Na grudi moy aftamat na pyerevyes.:/*

#### SINAI AT DAWN (Sinai) (English Version)

*We are marching into dawn patrol.  
The wind blows out of the Sinai desert,  
Clouds of dust rise into the sky.  
Our native soil behind us,  
The sands of Sinai before us,  
We march with submachine-guns across our chests.*

#### 8. Voices of Soviet Jews

*"We know everything about Israel. How come? Well, how do you think? We listen to the radio, Israel radio, three times a day. There used to be a time we used to pray three times a day. Now three times a day we listen to Radio Jerusalem. When you go there give them greetings, will you; and give greetings to the American and Canadian Jews from the Jews of Russia."*





Chorus: Yerushalayim, Yerushalayim  
Gorad prikrassny, gorad svyatoy  
Yerushalayim, Yerushalayim  
Kak ya lyublyu svoy gorad radnoy.

Kak kharasho chto gorad yest' na svyetye  
Chyo imya slavilos' vofsyekh vyekakh  
Ty nye naidyosh takoy na fsey planyetye  
Yerusalim sygral v nashykh serdtsakh

Chorus: Yerushalayim . . .

At Kitaisi da Yerusalisa  
Ya dalyechu za nyeskol'ko chassov  
I peredam tebye moy gorad mira  
vernost' svayu i fsyu svayu lyubov.

Chorus: Yerushalayim . . .

Znayu chto na zemlye mayey Yevreyskoy  
Yest' sily atrazit' lyubykh vragov  
I na zemlye mayey radnoy biblyeyskoy  
Pust' rastsvyetayet schastye i lyubov

Chorus: Yerushalayim . . .

JERUSALEM THE BEAUTIFUL (Yerushalayim)  
(English Version)

Chorus: *Jerusalem, wonderful city, holy city  
How I love thee, city of my origins!*

*How good it is that one city exists in this world  
Whose name has been praised throughout the centuries.  
On the whole planet you'll find none other  
That has captured our hearts like Jerusalem.*

Chorus: *Jerusalem . . .*

*From Kutaisi\* to Jerusalem  
It is not far, just a few hours away.  
I send my city a greeting of peace;  
I send her all my faith and all my love.*

Chorus: *Jerusalem . . .*

\*A city in Georgia with a large Jewish population





*I know full well that on my Jewish soil  
I shall have the strength to face any enemy,  
And that in my mother land of the Bible  
Joy and love together will flourish.*

Chorus: *Jerusalem . . .*

10.

TEL-AVIVSKAYA TYOTYA (Tel-Aviv Auntie)  
(Russian)

Lyublyu Tel-Avivskuyu tyoty  
fsyekh tyotey darozhe ana  
Prislala plyemyaniku vyzov  
\*K Aviru napravilsya ya

Chorus: *Turulurulu . . .*

V Avirye sviryepaya tyotya  
sprassila kuda ya khachu  
V Israel atvyetil ya k tyotye  
Byez tyoti ya zhyt' nye magu

Chorus: *Turulurulu . . .*

Shumit sryedizyemnoye morye  
I bereg laskayet valna  
Gulyayet pa byeryegu tyotya  
I zhdyot s nyeterpyenyem menya

Chorus: *Turulurulu . . .*

Shumit sryedizemnoye morye  
I bereg lasskayet valna  
Valnyuyutsya fsyudu Yevre'i  
Kagda-zhe pridyot Aliyah.\*\*

Chorus: *Turulurulu . . .*

TEL-AVIV AUNTIE (Tel-Avivskaya Tyotya)  
(English Version)

*I love my Tel-Aviv auntie  
She's the dearest auntie of all.  
She sent her nephew a letter and  
I took it to the passport office.*

Chorus: *Turulurulu . . .*





*In that Ovir\* office sat a scowling "auntie",  
Snarling at me: "Where do you want to go?"  
"To Israel", I replied, "to be with my auntie;  
For without her I cannot live!"*

Chorus: *Turulurulu . . .*

*Stormy are the waves of the Mediterranean,  
They beat against the shores,  
And there on the shore is my auntie,  
Anxiously waiting for me to arrive.*

Chorus: *Turulurulu . . .*

*Stormy are the waves of the Mediterranean,  
They beat against the shores;  
All the Jews will be waiting there  
When finally I achieve my Aliyah.\*\**

### 11. Voices of Soviet Jews

*"Who doesn't have relatives? All Jews have relatives. We're all family. Jews are Jews and we're one family."*

12.

### OTPUSTI NAROD MOY (Pharaoh—Let My People Go) (Russian)

/: Pharaonu, Pharaonu gavaryu  
Otpusti narod moy :/

Chorus: /:Otpusti narod Yevreysky na rodinu svayu :/

/: Nye ustanu, nye ustanu pavtaryat' otpusti narod moy :/

Chorus: Otpusti narod . . .

/: Na pagibel, na pagibel na svayu nye derzhi narod moy :/

Chorus: Otpusti narod . . .

/: Na gaspodnyu, na gaspodnyuyu styazyu otpusti narod moy :/

Chorus: Otpusti narod . . .

\*OVIR (pronounced Avir) is the Soviet office processing passports and exit permits. No exit permit may be applied for by Jews unless proof is tendered that a relative exists whom they intend to join.

\*\*Aliyah is the Hebrew term for immigration.





PHARAOH—LET MY PEOPLE GO (Otpusti Narod Moy)  
(English Version)

*Oh Pharaoh, Pharaoh I tell you—  
Let My People Go!*

Chorus: *Let the Jewish people go to their proper homeland!*

*I shall never tire of repeating: Let My People Go!*

Chorus: *Let the Jewish people . . .*

*Do not force my people to face Destruction\* once again*

Chorus: *Let the Jewish people . . .*

*To the Lord's own country Let My People Go!*

Chorus: *Let the Jewish people . . .*

SILENT NO MORE

Side 2.

1.

NYE BAYUSSYA (Fear No One)  
(Russian-Chassidic tune)

Nye bayussya nikavo  
I nye veryu nikamu  
Tol'ko Bogu adnamu

Nyet nyet nikavo  
Kromye yevo adnavo  
Tol'ko Boga adnavo

FEAR NO ONE (Nye Bayussya)  
(English Version)

*I fear no one  
And I believe in no one  
Save in God alone!*

*There is no, no, no one  
But He alone,  
Only God alone.*

\*Holocaust





## 2. Voices of Soviet Jews

*"They don't let us live; they just don't. They closed our synagogues. There is just one, this one synagogue is left. At least two, there should be two at least. And you cannot buy Jewish instruction books, the alphabet cannot be taught or learned and nobody knows Hebrew any more. The few young people who know some Hebrew learn it in secret from the radio, but you can't even get an alphabet and no books. There doesn't exist even a dictionary, a Russian-Hebrew dictionary, a dictionary.*

*"Of course the young people who come here have a national longing, a feeling of their people."*

*"And the young people who come here," says the visitor surprisingly, "seems they have not forgotten their Jewishness."*

*"Well," says the Russian Jew, "if you want to draw that kind of conclusion, yes, yes, Jewish youth has not left their Jewishness behind. Not even all of them who want to be here are here today. If all of them would come, these streets would be full of people; you wouldn't be able to move here. Jewish youth has not left their Jewishness behind. Even though they can't learn they are better than us. Our youth is better than we are."*

## 3. Voices of Soviet Jews

*A different song now, this time from the Passover service, the Haggada, but with a new twist. The new added words say "He who hath brought us forth from the slavery of Egypt will deliver us from the slavery of Russia."*

### DAYENU

*The "Jews of Silence" are silent no longer.*

## 4.

### YESHCHO RAZ (One More Time) (Russian with Yiddish\*)

Na dvore stayit maros  
Russkaya myetyelitsa  
'Zoln di sonim geyn in dr'erd'—  
Nu chto to mnye nye vyeritsya.

Chorus: /: Ekh raz, yeshcho raz  
Yeshcho mnoga, mnoga raz :/

General Moshe Dayan  
Chornoy zloboy abuyan  
Nye dayot Yevreyev on  
'Fun Yisroel' vygnat' von

Chorus: Ekh raz . . .

\*Yiddish portions are in quotes — '...'





Nas pabit' pabit' khatyeli  
 Nas pabit' pytalisya  
 A my tozhe nye sidyeli  
 Tovo dazhidalisya

Chorus: Ekh raz . . .

Nye sidyeli 'meg ich shvern  
 Nit gechapt keyn fligalach,  
 Nor mit cheyshek af Nasser'n  
 Oisgeklapt di MIGalach'

Chorus: Ekh raz . . .

'Zol men gibn naye MIG'n,  
 Mit Katiushes naye geyn;  
 Der fashist in dr'erd vet lign'—  
 Bayu bayu bayushki

Chorus: Ekh raz . . .

ONE MORE TIME (Yeshcho Raz)  
 (English Version)

*Outside there is a frost,  
 A real Russian snowstorm.  
 May our enemies perish—  
 I can hardly believe it has happened!*

Chorus: *Once more, once again  
 And then one more time!*

*General Moshe Dayan,  
 He with the black eyepatch,  
 Will not let the Jews  
 Be thrown out of Israel.*

Chorus: *Once more . . .*

*They wanted to beat us  
 And to beat us badly—  
 But we didn't just sit still  
 And wait for them to do it.*

Chorus: *Once more . . .*

*We didn't sit around, I swear it,  
 Idly swatting flies;  
 Instead with zest we swatted  
 Nasser's MIGs from the skies.*





Chorus: *Once more . . .*

13

*Though they deliver more new MIGs  
And new Katiusha rockets,  
Yet the Fascist still will perish—  
We will rock him fast asleep.*

Chorus: *Once more . . .*

### 5. Voices of Soviet Jews

*Inside the synagogue of Moscow a little girl about three years old is riding on her father's shoulders and he has taught her one phrase to say:*

*"Next year in Jerusalem."*

*"Say it once more, come on."*

### 6. LESHANA HABA'A (Next Year in Jerusalem) (Hebrew)

Leshana haba'a,  
Leshana haba'a,  
Leshana haba'a,  
Biy'rushalayim!

Leshana haba'a,  
Leshana haba'a,  
Leshana haba'a,  
Be'ereetz Yisrael!

Leshana hazot,  
Leshana hazot,  
Leshana hazot,  
Biy'rushalayim!

Leshana hazot,  
Leshana hazot,  
Leshana hazot,  
Be'ereetz Yisrael!

### NEXT YEAR IN JERUSALEM (Leshana Haba'a) (English Version)

*Next year in Jerusalem,  
Next year in the land of Israel!*

*This year in Jerusalem,  
This year in the land of Israel!*





*"Next year in Jerusalem, or next month, next week, next minute—we Jews are always ready."*

8.

AKH TI SERDTSE (O My Clumsy Heart)  
(Russian)

Akh ti serdtse mayo kassalapoye  
Atchevo-zhe ti malchyzh krovyyu kapayesh  
/: Krovyyu kapayesh ti f pyl' darozhnuyu  
Nye prossy-ti u menya nye vazmozhnoye: /

Akh luna da ti luna za zaporami  
Psy galodniye byegut za katoremi  
/: Nye magu nikak reshit' adnu zadachu ya  
Atchevo-zhe u sabak zhizn' sabachiya : /

A chto mnye dyelat' yesli ya koshka seraya  
A sabachiya zhizn' nadayela mnye  
/: Kak chasto grezitsya strana prikrassnaya  
Gdye nyebo sinyeye a morye krassnoye : /

Ekh nyebo sinyeye a morye krassnoye  
Vot tuda-by khatyelos' papast'-by mnye  
Akh ti gorye mayo prigaryucheye  
A moye schasstye ti takoye kalyucheye  
Akh agurchiki da pamidorchiki  
Da chevo-sh krugom vyssokiye zaborchiki

O MY CLUMSY HEART (Akh Ti Serdtse)  
(English Version)

*Oh my clumsy heart,  
My dripping blood, why this silence?  
My blood dripping on the dusty road,  
Do not ask of me the impossible.*

*Oh moon, moon in chains—  
Why must we endure such hunger?  
There is one riddle I cannot solve:  
Why must a dog lead a dog's life?*

*And what must I do who am but a grey cat  
Forced to lead a dog's life?  
So often in my dreams a wondrous land appears,  
A land of blue skies and a Red Sea.*





*Under blue skies, by the Red Sea,  
In that land alone I wish to be.  
So my bitterness is more bitter  
And even my joys pall.  
With little cucumbers and tomatoes in this garden,  
Why such high fences all around?*

### 9. Voices of Soviet Jews

*"In all the songs we write there is only one theme: the soul, you see, the soul wants to be free; it begs freedom for all the Jews. And when our brothers, Jews in other lands, will listen to these songs they will understand, I hope, that even under terrible conditions all the Jews want only one thing: to unite with their own, with their brothers, their sisters, their 'Tel-Aviv Aunties.' That is all."*

10.

### AM YISROEL CHAI (Our People Lives!) (Yiddish)

Af tsu l'hochis ale sonim,  
Lomir frank un fray,  
Lomir zingen mit kavone  
Unzer lidl Chai!

Chorus: /: Chai! Chai! zoln zey geyn in dr'erd arayn!  
Chai! Chai! freylach zol bay Yidn zayn!  
Af tsu l'hochis ale sonim,  
Am Yisroel Chai :/

Unzer sheyner vaysser shtern  
Shaynt uns vunderfray;  
Zoln zey vissn, zoln zey hern,  
Unzer lidl Chai!

Chorus: Chai! Chai! . . .

Az mir veln iberlebn,  
Alz iz doch keday;  
Un kayn Eretz vu mir shtreben  
Kumen say vessay!

Last Chorus: /: Chai! Chai! zoln zey geyn in dr'erd arayn!  
Chai! Chai! freylach zol bay Yidn zayn!  
Af tsu pikeven di fonyes,  
Am Yisroel Chai :/

/: Chai! Chai! freylach zol bay Yidn zayn :/  
Af tsu l'hochis ale sonim,  
Am Yisroel Chai!





OUR PEOPLE LIVES! (Am Yisroel Chai)  
(English Version)

*In spite of all our enemies,  
Let us frankly and quite freely  
Sing the song of our faith  
Proclaiming: We're alive!*

Chorus: *Our People Lives, Our People Lives!  
Let our detractors perish!  
Our People Lives,  
Let there be joy among Jews!  
Despite all enemies,  
The Jewish People Lives!*

*Our beautiful bright star will  
Wondrously light our way.  
Let them know, let them hear  
Our song which says: We are alive!*

Chorus: *Our People Lives . . .*

*Should we manage to survive,  
It will all have been worth-while;  
And somehow we shall arrive  
In the land of our hopes.*

Chorus: *Our People Lives! Our People Lives!  
Let our enemies perish!  
Our People Lives!  
Let that stick in their craw—  
The Jewish People Lives!*

Founded by Rabbi Stephen Wise, Louis Brandeis and other distinguished American Jews in 1918, the American Jewish Congress works to strengthen Jewish life at home and abroad and to advance human rights for all Americans. In its defense of the security and dignity of Soviet Jewry, AJCongress has published authoritative and extensive documentation, joined in public protests and private representations and set up a unique "Soviet Jewry Hot Line"—a telephone service giving callers up-to-the-minute information on events in the USSR affecting Jews and on local activities in their behalf. The "Hot Line" operates currently in New York, Boston, Chicago, Cleveland, Miami, Newark and Philadelphia.

Last year seven Moscow Jews, in a remarkable letter that circumvented Soviet censorship, sent through the American Jewish Congress New Year's greetings to the Jewish community of America. This recording represents still another effort to tell the story of Soviet Jewry to the American people. For further information contact the national office of AJCongress at

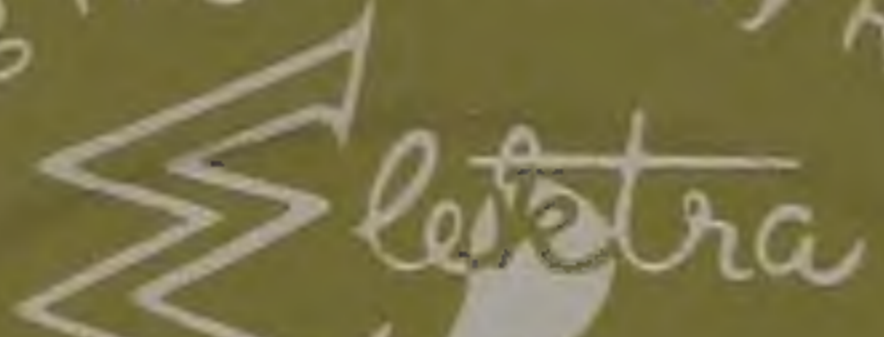
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15 East 84th Street  
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PROFITS FROM THE SALE OF THIS ALBUM GO TO A SCHOLARSHIP FUND FOR SOVIET JEWS AT THE HEBREW UNIVERSITY OF JERUSALEM





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6. AZ DER REBBE ZINGT
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